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LEXINGTON, AUGUST 3, 1831.

For the Western Luminary.

PSEUDO-PHILIP,---*Alias* T. M. ALLEN.

Mr. Skillman—A clerical brother a few days ago, put into my hands the December No. of the Christian Messenger; the most ill-favored, shabby-looking periodical, and no doubt the most costly that issues from the press. Its internal furniture, as well as editorial complexion, correspond very much with its external costume. From this little arsenal, I have been assailed several times, by one of the Editor's officious co-adjutors and Arian compeers. But judging of the ordnance by the size of its caliber, one would suppose it not larger than the King of Sweden's little cannon, made on purpose to shoot bed-bugs. For neither the battery itself, nor the sound issuing from it, would have attracted my notice, had not the circumstance already mentioned, called my attention to it. This precious Periodical, the Messenger, I very seldom see, and even if I could see it every month, my time is too precious to waste with such a miserable ferago as is there raked together. To notice every missile that may be thrown at me from such a rampart, especially by such a hand as Mr. A., I deem quite unnecessary. Some men, indeed, though far from being formidable, may nevertheless be troublesome. Such an one, though he cannot transform himself into *a lion*, he may yet transform himself into *a gnat*. And experience teaches, as well as divine authority, that, "A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both." Hence the necessity of resorting, occasionally, to the use of inspired discipline—"*a rod for the fool's back.*" The shape and size of which may be found in the same divine directory, Prov. 26. 5.—And, moreover, as "every fool will be meddling," the course above prescribed, by divine wisdom, doubtless affords the best corrective. The little gnat, in the fable, on the horn of the ox, could insult, but not terrify that noble animal, by its insignificant gasconade. This antagonist of mine, from the stile and manner of his late effusion, forcibly reminds me of the viper, in the fable, attacking the file. The emission of the red liquid from its own tongue, produced by the friction, afforded considerable triumph, from the supposed injury the animal was inflicting on the hardy metal. A striking emblem of envy; which rather than not bite at all, will fall to work where it can hurt nothing but itself.

It is amusing to see how Mr. A. is troubled and fretted, and consequently, what a noise he keeps up about the unprofitable title of D. D. Not, to be sure, when applied to Doctors Ware, Channing, Nichols, Parker, Brancroft, and other Unitarian D. D's.; but to the hated Presbyterians. But why all this ado about a trifle. Sure, I am, as intimated on a former occasion, if it would do this man's soul good, by curing his fever, I would, were it practicable, most cheerfully transfer to him my title of D. D. for less than one half what it cost me, which was 6¼ cents, the postage of the letter that brought it to me, without my previous knowledge, expectation or desire. Only see how it interrupts his repose in the miserable production before us. I am there styled, "Presbyterian Doctor," "vain and arrogant Doctor," "Doctor of Presbyterianism," "pragmatical Doctor," "wrathful Doctor," "*waspish divine*," &c. &c. On this last title he seems to lay peculiar emphasis, by underscoring the words, putting them in *italics*. For no person of common discernment, who has read his production, will doubt for a moment, that this was dictated by sad experience. That he felt *the sting*, pretty sensibly, there need no farther evidence than the paroxism so fully displayed in the efferous production before us. The wounded Pidgeon is always known from the rest of the flock, by its fluttering. I intended to make him feel, if I could. His officious, meddlesome conduct, in attacking and ridiculing my sermon at Mount-Pleasant, fully deserved what he got in my retort, if not a little more. Pray, what is a wasp good for, that has a sting, and will not employ it upon the officious intruder, who unprovokedly attacks her little castle.—What eves-dropper, or corner-creeper, whose serpentine tread you discover about your doors or windows, and who attempts covertly to assail your character or destroy your influence, ought not to receive a merited castigation, if you are able to inflict it. Who that knows the conduct of a certain Pseudo-"Philip," of "*scrap-preaching*" memory, will blame me one moment, for employing a little "*waspish*" discipline; even if he should roar like "Uncle Bruin" when the Bees, "though they were not able to pierce his rugged hide, yet with their little stings, so annoyed his eyes and nostrils, that unable to endure the smarting pain, with impatience he tore the skin over his ears with his own claws, and suffered ample punishment for the injury he did the Bees, in breaking open their waxen cells." Indeed, from the roaring, twisting, and writhing, of this intermeddling assailant, as manifested in his late wordy effusion, we are forcibly reminded of Milton's *Moloch*, who,

"Down cloven to the waist, with shattered arms,
"And uncouth pain, fled bellowing."

Besides the epithets already noticed, the following will serve as a brief specimen of the temper, and Billingsgate style, of this Rev. Unitarian. In speaking of me, and the production which has so highly offended him, in his paroxism he cries out, "petulent preacher," "fretful sectarian," "lordly mein," "tyrant," "clerical arrogance and vanity," "ill natured snarling creature," "quite enraged," "in great wrath," "gasconading menaces," "spiteful remarks," "abusive epithets," "spiteful production," "petulent production," "windy effort," "his abortion," "evil passions of his nature," &c. &c. Then, towards the close, we have something like apology: he fears he has "already been too tedious"—"may appear harsh"—but "must treat him (Mr. C.) as he deserves"—not "rendering evil for evil," &c. Good soul! how charitable, how kind, how free from "all malice, and all guile, and hypocrisies, and envies, and all evil speaking"!!

He also very flippantly talks about "the point at issue," "the one under discussion," "the controversy between us," "the subject at issue." &c. What *controversy between us?* What subject *under discussion?* What *point at issue?* He would make the world believe, that we are mutually yoked in "controversy" and "discussion," in high style. I neither courted, nor commenced any controversy, or discussion with this feverish Knight of the Unitarian camp. I do not even know him personally. True, he was, according to his own account, an "agitated" hearer of a sermon I preached last summer in Mount-Pleasant Church; but I did not recognize him personally.—His feverish meddlesome conduct on that occasion, is already well known to many. My sermon was rudely attacked, misrepresented, and ridiculed as "*scrap-preaching*," &c. in the Messenger, the Arian oracle, printed at George Town. This rude, uncourteous treatment, drew forth from me a little "*waspish*" discipline, which appears to be not quite so pleasant. As for "*discussion*," this man, judging from his writings, is entirely incapable of it, not knowing the rules and requisitions of exegetical disquisition. As for *argument*, judging from the same source, you might expect as soon to find a gem *in stercorario*. If positive assertions, bold affirmations, with a shameless begging the question, will answer for argument, then our author can do it in style. As for "controversy," Mr. A. began it himself, without any provocation on my part, and he may make the best of it he can. But how puerile, to begin the play, and then raise such an outcry as he has done! As for "the point *at issue*," there is none. It has been settled ever since the following texts were written, Cant. 4. 16: Ezek. 37. 9: comp. John 3. 8: Matt. 28. 19: 2 Cor. 13. 14. If these texts do not afford Divine warrant for invocation, or address, to the Holy Spirit, in acts of religious worship, then what do they teach? Can Mr. A. tell? No: "I should not," says he, "think of going back into dark passages, that speak of *garden*, and wind, and say Dr. Scott says so;" then charges me with "audacity" for attempting "to support a fundamental doctrine of christianity, upon such authority as Dr. Scott. Why not" says he, "quote the Pope of Rome to help him out?" Here is a high specimen of this man's logic and candor: or if you please, his ignorance, or disengenuousness. To attempt to reason with such folly as this, is letting ourself down a little too low. While he boldly affirms, in the face of the above authorities, that there is "not a shadow of Bible proof" to authorize us "to worship the Holy Ghost," he admits there is "authority to worship the Son of God, as a being separate, and distinct from the Father."—But is there any authority from the Bible to worship a being *not truly and properly divine?* No; but exactly the reverse: "He that sacrificeth unto any God, save unto JEHOVAH ONLY, he shall be utterly destroyed." Exod. 22. 20. "God is a spirit, and they that worship him, must worship him in spirit and in truth." John 4. 24. To worship, therefore, "a being separate, and distinct from the Father"—a being inferior and subordinate to God, as Arians teach, is nothing less than *Bitheism*, the worship of two "distinct" Gods—*it is idolatry* to worship any being not truly and properly divine.

Our Author concludes: "It might perhaps have been better for me to have treated Mr. C. with the same contempt that Mr. Stone did." And how was that? Why Mr. Stone did once publish to the world, that he could not condescend to notice my reply to his errors. I was too contemptible to deserve the notice of this Archprimate of the Christian body, "in Tennessee, Kentucky and Ohio." Quite a short method, if not so honorable, to get rid of stubborn arguments, and a pressing antagonist. But after all, we find this self-important consequential old man making *a great book*, titled "Letters to Dr. Blythe," which he says, is "designed as a Reply to the Arguments of Mr. C." in a work I published two years before in answer to his second "Address." Now, first to pronounce me beneath his notice, and then encounter me over Dr. Blythe's shoulder,—shall such conduct be called "contempt;" or rather might it not deservedly be called by another name, which it is not necessary to mention.

I proceed to redeem my pledge, made on a former occasion, and which Mr. A. is pleased to call a "threat," respecting his published account of a great meeting at Harrodsburg, about three years ago. He writes to "Brother Stone," that, "it was truly a refreshing time to God's children—a comforting season to mourners—while sinners appeared considerably awakened," &c. "A great number surrounded the table of the Lord; among the number were many *Methodists*, whose hearts seemed warmed by the love of God; and some of the Presbyterians, members of Mr. Cleland's congregation, could not be restrained from uniting with God's people in commemorating the dying sufferings of our common Lord. They participated with us in every part of our worship, with much satisfaction throughout the meeting." I say nothing of the "refreshing," "comforting," awakened." Mr. A. must write again, to let us know what has become of this great and flattering prospect. As for the "*many Methodists*," who so lovingly communed with these Unitarians, they must speak for themselves. An intelligent lady of that denomination, being present, told me she counted *five*, or perhaps *seven* who partook with them. To those acquainted with *a few things*, it is surprising there were no more. As for "the Presbyterians, members of Mr. Cleland's congregation," there was *one*, a lady of rather singular habits, who had previously been connected with "*God's people*," as the writer calls his Unitarian brotherhood. She was the only one that "could not be restrained." Really, from the story of this letter to old "Brother Stone," which he, no doubt, triumphantly inserted in his Messenger, his disciples abroad would be filled with joy and gladness to think the Methodists, and especially the "*members of Mr. Cleland's congregation*," were about all to come over to "God's people," even to the Unitarians, sure enough. But their triumph is groundless. The Messenger, with this over strained, *exaggerated* letter, comes to Harrodsburgh. It is read by many with surprise, and not a few with disgust. It has over-shot the mark, and is like to do mischief. The writer is no doubt advised to make some alteration; this he does not fairly, and generously; but rather slyly and covertly, by something like an Erratum without explanation in a subsequent No. of the Messenger, at the close. This I have in a note from one of his friends and leading members, in the following words: "In the last No. of the Christian Messenger, and on the last page, there is a correction of an expression made in a former number of the C. M. substituting the word *one*, for *some*. It is signed by T. M. Allen, who wrote the letter. As it has been spoken of frequently I would be glad you would mention the correction, that any erroneous opinion may not continue to exist." The statement now as corrected, will read thus: "And ONE of the Presbyterians, *members* of Mr. Cleland's congregation, could not be restrained," &c. Sad "*mistake*" indeed! But, "*it was not intentional*"!! *Credat, Judeus Appella, non ego.* THOS. CLELAND.

For the Western Luminary.

Mr. Skillman—I send you the following 'family sketch' of one of my near neighbors. The facts all are of my own knowledge, happened under my own eye, and the whole chain of evils still exist, for all the actors are still living. I intend it as a comment on the 'Social Glass,' for parents to read, and I hope make some improvement on. If you think it merits a place in your Luminary, you are at liberty to insert it.

LAYMAN.

FRUITS OF THE SOCIAL GLASS.

About 36 years ago, I became acquainted with Mr. R——, then a man of about 32 or 33 years of age. His eldest son about 12 or 13. He was a man of good moral habits, was the husband of a fine, prudent, industrious wife, of respectable family, and in reasonably comfortable circumstances. He loved his grog, and sometimes on a court or muster day, would take a little too much. But being naturally of a good disposition, it was merely considered an accident, a casual indulgence, and was winked at, by friends and acquaintance. Mr. R. grew a little more fond of the 'Social Glass,' visited the tavern more frequently, and neglected his farm, and his private affairs became deranged. Securityships embarrassed his circumstances, his three eldest sons were put to trades, his youngest son and himself attended to the farm. But business dragged on heavily, the 'Social Glass' had become the intoxicating draught; and it became a bye word that Mr. R. would get drunk whenever he could obtain liquor. His two eldest sons obtained their freedom, were *temperate*, that is, used spirits moderately; the third son was a confirmed drunkard before he passed his apprenticeship, and so he is yet. The two eldest were good Mechanics, and industrious prudent young men, and about 24 or 25 years of age both married into very respectable families, and became professors of religion.—They both had large families of children, and lived in good credit for 15 or 18 years. They both became intemperate, turned out of the Society, became confirmed drunkards, squandered away their estates, abused their poor heart-broken wives, their small children scattered among their friends, and those that were grown, turned into the world penny less; both separated from their wives, and are now a disgrace to human nature; drunk as Bacchus whenever they can obtain liquor enough to produce this horrid effect. This is the wretched state of the three oldest sons of this miserable father. Charity would hope, that here the ruin had ended; not so. The youngest son is a confirmed sot; idle, stupid, senseless, and although married and has a family, almost leaves them to the charity of the neighbours for a support. More painful—the ruin is not ended yet. A grandson of this wretched old man, now about 25 years of age, is also a beastly drunkard; he has also a family, mere paupers upon the neighbours. Here is an old man near 70 years of age, his four sons and one grandson, all abandoned drunkards; four of them with families; miserable afflicted wives, with helpless starving children; for the property of the whole five with perhaps more than 30 children and grand children, would not amount to $20, except articles furnished by the charity of their friends. Such a scene of wretchedness as this family exhibits, beggars all description. These are all the trophies of the 'Social Glass." These men all were temperate once. Their families were happy as their neighbors, until the 'fell destroyer came.' Ruin spread her sable curtain over all their prospects for time and for eternity. Reason prostrated, honor lost, industry abandoned, and a miserable existence prolonged, loaded with all the killing reflections that can assault poor miserable man. Reader, is not this an argument in favor of Temperance Societies? Fathers, that take the 'Social Glass,' think on the ruin here detailed, and tremble for your children. Remove the deadly poison from your sideboard, and save your sons from ruin. This ruined family were not the offscouring of our race until they fell by the 'Social Glass.' They can now boast a number of respectable connections in Fayette County and elsewhere, who have to mourn over their downfall, and drop the tear of anguish over the ruin of their dear connections. PHILANTHROPIST, by your precept and example, help us to arrest the progress of this bane to human happiness, ARDENT SPIRITS. L.

For the Western Luminary.

THINGS WHICH OUGHT NOT SO TO BE.

I have heard professors of the religion of Jesus Christ, in approaching a throne of grace through his merits and intercession, pray with great fervour and apparent earnestness; and so far as man could judge, in the exercise of living faith, that God would convert sinners, and send salvation to the perishing heathen, through the instrumentality of the gospel. Again, I have seen them act as though they did not either believe or desire that God would answer their prayers. I have seen them mingle with those very characters whom they prayed that the Lord would convert, and instead of letting their light shine, or of evincing concern for their eternal welfare, join in their levity and folly.

I have seen professors of religion approach the Lord's table and eat and drink in the presence of Him who instituted this ordinance, and who said "do this in remembrance of me;" and again, I have seen them leave it, and mix with an ungodly world, and appear soon to forget the injunctions of the blessed Saviour, "*Remember me.*" I have seen such when Cesar called, attend upon him, and nothing less than Omniscience could have distinguished them from Cesar's friends.

I have seen them called upon to prove their faith by their works, and to exhibit to the world the sincerity of the heart, when they prayed that God would send the gospel to the heathen. It was then that they evinced by refusing to become coworkers with God, and by not giving "as the Lord had prospered them," that their prayer was hypocrisy. Again, I have heard of professors of religion attending the *Circus*, and there uniting with the thoughtless multitude in approbating, at least by their presence, the practices of those *loyal subjects of Satan*. Thus giving their money to aid in building up the kingdom of darkness. Surely it is a very feeble light that the christian reflects within the canvass of the Circus.

Again, I have heard of one being called upon to give his influence to the glorious cause of Temperance, and to aid by example, in suppressing the awfully threatning dangers of the practice of drinking ardent spirits. And notwithstanding he was an officer in the church of Christ, whose sons and daughters had joined with those who were opposing this mighty evil, yet he was ready to excuse himself from this good work, and though he prayed for the removal of every *thing* which stood in the way of the conversion of sinners, and of the spread of the gospel, still he refused to declare publicly to the world, that he was the enemy of Intemperance. Surely these things ought not so to be.

The prayers and the lives of christians must be more consistent the one with the other. When will the church arise and become "terrible as an army with banners?" It will be when the lives and actions of those who profess to be the Lord's, correspond with their prayers. When we shall not only hear them pray for revivals of religion, for the conversion of sinners, and for the light of salvation to be extended to the heathen, but when they shall exhibit by their actions, that they *believe* that the Lord answers prayer, and that He will bless and reward with success, the exertions of those who act consistently with what they profess to be the desire of their souls, when they approach a mercy seat. When they shall exhibit, in all their intercourse with the world, lives which adorn their profession. And when they shall act as though they believed more of their silver and gold is the Lord's, than they have yet given Him. And when they become co-workers with God in all the benevolent institutions which now exist.—It is then that the church will assume an appearance, *terrible to all opposition*, when her enemies shall be confounded, and be constrained to become her friends, or inevitably fall, and be crushed beneath the chariot wheels of that glorious *cause* which is the Lord's. E.

For the Western Luminary.

USEFULNESS OF TRACTS.

FROM THE SIXTH REPORT OF THE AMERICAN TRACT SOCIETY.

[Continued.]

Effects of fasting and prayer in the monthly distribution.

A Female monthly Distributor in New-York, whose labors have been greatly blessed, sets apart the day in which she is to distribute, for fasting and prayer to God, that his Spirit may go before her and with her, and gain her admission to the hearts and consciences of the people. In November last, she reported, "I can truly say it has not been a vain thing to call upon the name of the Lord—the people almost universally gave me an affectionate welcome, and many opened their minds to me, as if I had been a tried friend. Found several individuals anxiously enquiring the way to Zion, and one young woman almost in despair, to whom, after directing her to Christ and commending her to God in prayer, I gave the Tract *Great Question Answered.*" In December she reports, "I found a mother rejoicing over *a son and a daughter*, who had been brought to repentance by reading the monthly Tracts. In another house I found a lady, who in November was under conviction of sin from reading the Tract *Poor Sarah*, now rejoicing in the love of Christ. In January she found four individuals who had been deeply affected by reading the *Conversion of Mrs. Emerson.* One of them, a gay young lady, who now appears to be a humble penitent—and another, a Deist, who was led by that Tract to see his lost condition as a sinner, and, as he hopes, to embrace the salvation of the Gospel." In her report for last month, looking back on the dealings of God with us, she could say, "I have great reason to bless the Lord for what he has done in my District. I have been permitted to witness his mercy in hopefully bringing to himself *eighteen* precious immortal souls. *Five* of these have been convicted by hearing the Gospel preached, and *thirteen by reading the monthly Tracts, and plain conversation about their souls and a future state.* Most or all of them have since united with Baptist, Presbyterian, or Methodist churches, and several are now inquiring."

The BRANCH TRACT SOCIETY AT UTICA report that the Systematic Distribution, which is prosecuted in about *sixty* villages in that vicinity, has been greatly blessed. In December, *five* conversions were reported to have occurred in Utica, through Tracts as the direct means. Of these, *four* were infidels, who acknowledge the Tract *Francis Newport* as the instrument, thro' the agency of the Spirit of God, in bringing them to renounce their sentiments and embrace the Saviour. *Nine* other individuals in Onedia County, six of them men of a hardened character, in the narration of their religious experience, when examined for admission to the church, attribute their conversion to the instrumentality of the Tracts, Francis Newport, Danger of Delay, Universalism, Day of Judgment, To-Day, and Importance of Consideration.

Accessions to the gospel ministry by means of Tracts.

A Clergyman in New-England, says the report of the American Tract Society at Boston, informs that, when he was about twelve years old, he read aloud to his parents the Tract *Dinah Doudney*, till deep emotions and loud sobs prevented his proceeding. He retired into a secret chamber to weep there. At night he could not sleep lest he should awake in Hell. That seriousness continued, in greater or less

degrees, for some years, when he trusts his heart was renewed by Divine grace. A Student in Theology also states, that his attention was first arrested by the same Tract, and about one year afterward, he hopes, he submitted to Christ.

Spirituality promoted by Temperance.

The Society's Agent in Indiana states, that being in conversation with Mr. W——, an elder of a church at E——, who had been induced by Kittredge's Address to adopt the principle of total substinence; and with another professed Christian, who had recently adopted the same principle, they both stated that they *felt like new-born children of God*—that they *had hardly known before what it was to enjoy religion.* As an evidence of the genuineness of Mr. W——'s feelings, I would remark, that he agreed to give the first thirty dollars he should obtain to the cause of Christian benevolence.

The Blind opening the eyes of the Blind.

A clergyman in the State of Maine says, I have heard of two hopeful conversions by means of Tracts which I gave to a pious blind man a few months since. One was *'The Swearer's Prayer,'* the other, *'Remember the Sabbath day, to keep it holy.'* Thus, to use the words of the man just referred to, who has been blind from his youth, "Two souls were caught in the Gospel net. Who has ever heard, since the world began, of the blind opening the eyes of the blind, till the discovery has been made in the operations of the Tract Society?"

SERAMPORE MISSION.

We are happy to have it in our power to lay before the readers of the Index, the following letter handed us for publication by the person addressed. It furnishes the most recent account of the venerable persons who have been so long in the Missionary labour.—*Ch. Index.*

From Dr. Marshman to Elder Joseph Maylin, near Philadelphia, received June 10, 1831.

My dear brother Maylin,—As the Star, Capt. Griffin, is going, and brother Carey's hands are full of proofs of the Scriptures, &c. I supply his place, that your kind and heart cheering letter may not go without some kind of answer. It encourages us exceedingly in our work in this country, to hear that so good and active a spirit in the cause of Missions, or rather of Christ, of which Bible and Misionary and Tract Societies are only different ramifications, is so abundantly flourishing among you, and we pray that it may increase till it fill your land.

I remember with delight the days when you were with us, and when we took sweet counsel together respecting the way in which the cause of Christ could be increased in India, when Serampore, (for it was in 1805.) was the only Baptist church then in India, and you and I were contriving how it could be extended to Calcutta, so as to get a place of worship erected there. Although we now feel as though there were little or nothing done since, and often feel ashamed, and almost discouraged at our own unfaithfulness, and when we look around and see what God has done in various ways, we are constrained to say, "What hath God wrought?" Would you believe it? there are at the present time, not less than *twenty-four* Baptist Churches on the continent of India; I might indeed say thirty, if we reckon those places where a handful of praying souls are collected and holding forth the word of life among their heathen neighbours, which is the proper and genuine work of a church among the heathen; nay, that, which they in primitive times employed themselves in, till the idols around them all melted away. In connection with us, there are thirteen; and of these, that at Dinagepore is divided into two bodies; that at Dinagepore and that at Sadamahl, twenty-four miles distant: that in Jesore is divided into three bodies about the same distance from one another; and that in the Arracan country, the inhabitants of which are in reality Burmans, speaking their language, and worshipping their gods, is divided into four bodies if not more, some of them perhaps still farther distant from one another, and supplied with teachers raised up from among themselves, who labour with diligence and zeal under the superintendance of brother Fisk. Thus you see, that little church of eleven at Serampore, which in May 1800, met and chose brother Carey, their pastor, and brother Fountain and me, their deacons, is now twenty churches, each containing, if they were averaged, at least twice eleven members; and all beside Serampore supplied, my dear brother, with teachers and elders, raised up in the country. Add to this, that those connected with the committee in London, those at Calcutta, &c. which, as you well know, sprang from the handfull at Serampore, will, I believe, amount to ten more, if every little body of believers be included. Surely the Lord has done wondrous things in India, in which we rejoice; yea, and in them we would rejoice, as an earnest of what he is still further about to do in this country. You will rejoice to find that one of these little churches is at Cawnpore, where you yourself once wished to be, had the honorable East India Company granted leave. A young man, a Mr. Greenway, a son of Samuel Greenway, the printer at Calcutta, whom I dare say you well knew, after being educated in England, had been brought to the feet of the Saviour, and at the age of 27 wished to come from Cawnpore and study in the Serampore College, with a view to the ministry. We admitted him and were delighted with his piety, humility and steadiness. Before he had been with us a year, a few who had been baptized there by our brother Mackintosh, from Allohobad, earnestly entreated him to come and to take the oversight of them in the Lord, and also preach the Gospel to the heathen around. We advised him to go, to which also his own heart inclined him,—ordained him to the work in October last; and a letter from him received a few days ago, tells us, that they now form fourteen at the Lord's table, and have already two candidates for baptism. Who can tell but the Lord has in this been answering your prayers, which you no doubt have so often put up for Cawnpore?—Let this encourage you, my dear brother, to persevere and increase in prayer, a lesson which I am endeavouring to teach myself constantly.

Our dear brother Fernandez has finished his happy course in his seventy-fourth year. His last wish was to see and rest in his death, with his brethren here, whom he so loved in life. The Lord granted his wish, brought him home in a most happy state of mind, enabled him to confer with us all, and the fourth day after he reached Serampore took him home, after he had been 56 years in India, which he reached a poor blind papish youth from Macao. He has by will divided his little property into four shares, and giving one share to John, settled in London, left the other shares to be placed at interest, and that interest to go perpetually toward the support of a missionary brother supplying his place at Dinagepore and through rich mercy we have been enabled to send one thither already—brother Smylie, of whose piety and zeal we have had several years' experience. Let me beg you to give my love to dear father Wicks, if he be still living, and to our worthy friend Mr. Ralston. With the names of our other friends in Philadelphia, I am now scarcely acquainted. Write again as soon as you can. Remember me with christian affection to your dear wife.

Very affectionately,
J. MARSHMAN.

ROMANISM.

The Baltimore *Itinerant*, and *Wesleyan Methodist Visitor*, contains the following letter from *Mr. Pise* a Roman Priest, and a fellow student with Dr. Snyder. It is great comfort to us, that if the "*good Catholic boy*" has drawn "tears of blood from his old friends, now at the head of the college"—the Christian Physician has drawn *tears of joy* from thousands of the followers of Jesus, the Son of God.—*Protestant.*

To Dr. Samuel C. Snyder, of Charlestown, Jefferson County, Va.

The last time we conversed together, we were boys, artless and happy, under the shade of the venerable towers of our Alma Mater. Since we parted, both of us no doubt, have passed through scenes checkered with every variety. The president of the college, Mr. Grossi, and the prefect, Mr. Gobert, are far away from these shores. Mr. Bowling and poor John Smith are in their graves: the remains of the former lie under a simple cross, in the old College garden, and those of the latter repose in the cemetery of the Jesuits in the eternal city.

After a period of nearly sixteen years, your name comes back upon my memory with associations peculiarly pleasing, and sad. I am one of your early and intimate friends—one, who was present at your baptism, who watched with emotion, the procedure of your conversion, and have heard from your own lips, the assertion, that it was from pure conviction that you became a Catholic, and not from vain persuasion. I conjure you, to reflect candidly upon the matter, without the least excitement which your strange prevarication appears now to create in your mind. Reflect upon the kind, affectionate, conciliatory deportment of the gentlemen under whose care you were placed—the jealous and rigid vigilance with which they watched over your morals—the untiring anxiety with which they imparted instruction to you, and the calm liberality with which, after all their pains, they left the choice of religion to your own conviction and good sense, and I really believe that you will feel something like regret and sorrow, for the disingenuous account of our boyish times, which you communicated to the "Protestant."

Permit me to make a few brief remarks upon each of the paragraphs into which you have divided your essay—an essay which has drawn tears of blood from your old friends; some of whom are now at the head of the various departments of the college. Shall I name the President to you? that name should pierce your heart with remorse.

1. You state that one of the rules of the college required that the scholars should submit to all the regulations of the college.—This is very true, and your own reflection should convince you that, without such a rule, which is common to every college of all denominations, no order could, possibly be preserved—at the time when you were at the college, there were many Protestant boys there—some of the very first families in the union—among whom were Mr. Clay's children, and if I mistake not, a son of Com. Jones. Those gentlemen were aware of the rule; and, far from objecting to it, regarded it as a wise provision, a *sine qua non* for the maintenance of discipline and order—Your parents did not object to it—why then do you comment upon it, with so much emphasis and satire!

2. You object to the rule which made it the duty of the clerk to inspect all letters. If I *mistake not*, you misrepresent the fact: letters from parents, known to be such, were excepted; and if those from children to their parents were inspected, it was merely to see whether they were written with care and truth. Whoever is, at all, acquainted with the character of boyhood, knows well, that it is capricious, fickle, and thoughtless—

"*Cereus in vitum flecti, monitoribus asper.*"

When punished, no matter how justly, the boy is impatient, and the first letter he writes after his punishment, he generally gives vent to his feelings, mis-states the fact, complains of his teachers, and longs to be at home.—To prevent such letters from being sent to parents, is the object of the "clerk" when he inspects them. As to the particular case respecting the letter which communicated to you the sad news of the death of your father, every reasonable man will applaud the prudence of Mr. M'Elroy, for withholding it from you, until such time as your mind should be prepared to receive it. I do not wonder at the remark made by Mr. Gobert, since you remember that you yourself were frequently heard to say with emotion, that you wished to be a priest, and that your father would never consent to it. It was, of course, true that the principal obstacle was then removed.

3. "By another resolution," you state, "no child was to be admitted over 13 or 14 years of age." True, you must know, that to every rule there is an exception; and, *if my memory does not fail me*, there were some Protestant boys admitted who were "18 or 20" years old. The object of this rule must be perceptible to every reasoning mind. It was, that their pupils might be regularly trained up, from their earliest childhood, in the system and course of studies peculiar to the Jesuits—not with the view of making proselytes.

4. What, in the name of candour, induces you to comment so *cantly* on the regulations by which the children received their weekly *pocket money?* If *cakes* were given in its stead, they were a fair exchange, and far more desirable to *you* as well as to all our comrades. If *beads, crosses, pictures*, &c. were given, it was because they who received those things, preferred them to *cakes* or *money*. Many a Thursday, did *you request* Mr. M'Elroy to give you those little articles in preference to any thing else; and because he was kind enough to grant your request, you now throw back your lance through the gloom of sixteen years, and aim it at the heart of your best benefactors and dearest friends.

Your general remarks are some of them not true, and others misrepresentations. For instance, you state that every morning "beads were said"—no such thing—morning prayers were recited publicly in the chapel—after which the mass was celebrated. "Beads were said" in the evening, and *you* were the person who, if I *mistake not*, recited them for your school-fellows—you did not then object to invoke the prayers and patronage of the mother of God—I think too, that you were a member of the *Sodality!**

You say that your Catholic preceptors regarded as mere "venial sins, idleness, gambling, horse-racing, cock-fighting, malevolence, bad words, &c."—Shame! you cannot but blush at yourself—they preached to us that idleness is the root of evils—there was no gambling, unless you call a peaceful game of chess or checkers by that name, at which there was no stake.—You never witnessed a cock-fight, during your stay at college; and if you remember the quaint, yet solid instructions of Mr. Rantzau, now no more, you will recollect that one of his usual themes was against cock-fighting, &c.

It is true we did *occasionally* walk over to the race ground, and once or twice witnessed a race; but we were kept at a distance from the crowd, and under the immediate inspection of the prefect. As to "bad words" you know as well as I do, that the utmost severity was exercised against the boy, who was heard to swear, blaspheme, or use indecent language. Indeed, *expulsion* was the ordinary chastisement of such a delinquent. It is pitiful to read the observations which you introduce respecting the custom of playing ball, &c. on Sundays, after the duties and devotions of the day. Is it not infinitely better for boys to occupy themselves at such exercises within the retirement of the college walls, aloof from the city, and with due decorum, than to loiter about, as is the case in some of your Protestant colleges, from house to house, from tavern to tavern, indulging in vices, the very names of which were unheard of in our Alma Mater. You may cite as many passages from scripture as you please, you will never be able to convince an ingenuous mind of any thing like impropriety in those innocent Sabbath amusements.

Your tale about Jamison amounts to this—He was a Catholic, and a rule of the college commands *all Catholics* to comply with the requisition of our church, that all must approach to the tribunal of penance, at least once a year. Jamison was convinced that it was his duty; and, consequently, by evincing a reluctance to comply with his duty, he deserved to be reminded of it, and even *forced* to act up to his *convictions*. Who will blame Mr. Bowling for it? Did *you*, at the time this circumstance occurred? or does Jamison at this day, find fault with the prefect for his conduct in this particular? If I *mistake not*, he will not thank Samuel Snyder for bringing his name before the public in an attempt to disparage the college, and to ridicule his religion.

Your remark about the candlesticks is too childish to be noticed. Your assertion that the doctrine of transubstantiation was not believed by the Catholics as a body, until the twelfth century, is false—you meant to say, that doctrine was never questioned before that era—Berengarious then, for the first time, dared impugn it, but afterwards retracted his error, and died reconciled to the church.

The caricature you make of poor "father Kohlman," is unworthy of you. When you sent for him, fearing that the host which had fallen might have been consecrated, he came and respectfully consumed it. Do you believe in the divinity of Christ? When the Redeemer then was spit upon by the Jews, "the soul, body, blood and divinity of the Lord Jesus Christ" were insulted: and if *they* could be concealed under the appearance of a mere *man*, what difficulty can we have to believe *with all antiquity*, that the same may be concealed under the appearance of a small host. The greatest argument in favor of transubstantiation, may be derived from the observation of the pagan philosopher, whom you quote. He lived in the earliest times, and from his testimony, we learn that the primitive christians believed that Christ was really and substantially present, after consecration. If you would attempt to refute this dogma, you will find it necessary to quote some other authority besides that of a pagan.

I have thus followed you through the principal points of your extraordinary essay, and it will not be deemed affectation, I trust, to acknowledge that as I followed you, I could, with difficulty, refrain from shedding tears, so many strange associations awoke before my memory; so many scenes in which we were engaged, when you were a good Catholic boy, came fresh to my recollection. I am not a Jesuit, nor am I, in any manner, connected with Georgetown college, still I will do my duty as an *elere* of that venerable institution, in defending its members, its institutions, and its principles.

CHARLES CONSTANTINE PISE.

* As this term *Sodality* will not be understood by Protestants, we state—that it means a Society of persons combined to idolize some particular saint—who meet together at stated intervals to invoke the patronage of the fanciful or real dead being whom they adore *Saint Ignatius, Saint Aloysius*, and *Saint Francis*, are prime objects of worship in Jesuit colleges.—*Edit. Protestant.*

From the Cherokee Phoenix, July 16.

GEORGIA AND THE MISSIONARIES.

The persecution now progressing against the missionaries seems to be unrelenting, which proves to our mind that the law of Georgia against white men was particularly intended for them. The object of the Legislature was to get them out of the country; but as it would have been too outrageous to effect this without some pretext, the act requiring an oath of allegiance was passed, with which it must have been known, the missionaries, as conscientious men, could not comply. This being the case, it was supposed the only alternative left them to avoid the penalty of the law was to remove and to leave their Churches and Schools. But as some of them have thought proper not to do even that, they are dragged about as felons, and are to be shut up in the Penitentiary for a term not less than four years. "*Law enforced to strictness sometimes becomes the severest injustice.*" Such is this act of Georgia. It is the height of injustice when enforced in the *mildest* manner. But what will it be said, when the present proceedings are ahead of that law! when acts are committed, which no man in his senses will say they are in accordance with the law! The following is to the point:

The Rev. Mr. McLeod, superintendent of the Methodist Missions in this nation, and not residing within the Georgia charter, lately returned from a visit to Tennessee. He merely passed this part of the nation a few weeks since, on his way to Creek path to fill an appointment previously made. On his way back to the Tennessee side of the Nation, where we believe he has generally made his stay, when but a few miles from Mount Wesley, he met the Guard conducting Messrs. Worcester and Trott to their head quarters. He was arrested by them, ordered to dismount from his horse and take the line of march with the other prisoners—Mr. Wells, stationed at Chattooga, was with Mr. McLeod, and was about to be taken also, but on making proper representation, as to his location, he was permitted to go on his way if he thought proper. He followed on, however, leading Mr. McLeod's horse, supposing he would be released as soon as he got to Camp Gilmer, as others have been who were arrested under similar circumstances.

Now under *what* law, under what provision of *any* law was Mr. McLeod arrested, and compelled to walk fifty or sixty miles! It becomes the good people of Georgia to see to these things. There are many in that state, we have not the least doubt, who advocated the extension of the laws over the Indians, who would deprecate such measures, if they were but properly informed of what is going on.

We wish to say a few words on another point. The State of Georgia is a Christian State—Its laws are founded on Christian principles, and the Governor, we suppose, is at least a nominal Christian. The Superiority of Christian laws over the rest of the world consists in their mildness.—The guilty are punished not in any way which may partake of cruelty, but *in mercy*. It is therefore, in the constitution of Georgia, most properly made the duty of the Governor to execute the laws *in mercy*. It has appeared to us, however, in some of the circumstances we have related in the execution of the Georgia laws over this nation, that there has been exhibited too much of a vindictive spirit. The case of Mr. Worcester was certainly one which demanded, at least, forbearence and that mercy which the Governor has in his oath promised to observe. He could not have removed without leaving his wife on a bed of sickness. His circumstances were known to the Guard, who we have reason to believe were disposed to be forbearing. His arrest, at this time, we are told, was founded on a direct order from the Governor for that purpose. The case, also, of the Cherokee we noticed last week as being under arrest, shows in what spirit Georgia laws are executed. It is said they found him digging gold, and when they were about to take him he took a gun to defend himself. After he was induced or made to lay that by, he took his knife. For this he was severely beaten on the head with a stick. On this part of the story we have nothing to say. But after he was in the power of the Guard—completely in their hands—when it was impossible that he could do them injury, he was chained to a waggon, and in that situation compelled to travel when they left Ougillogee. This is the information we have received.

Messrs. Worcester and Butler are probably now in the jail of Gwinnett County, to await their trial at the next Superior Court. They will not think it worth while we suppose, to give bail, as that would give them no security against another arrest. Look at the case of Mr. Trott. It is even reported here that Governor Gilmer has ordered his agent, that if Mr. Worcester gives bail and crosses the Chattahoochy river on his return to his family, to have him again immediately arrested. That however, makes no difference, as the case of Mr. Trott renders it certain that he would again be taken.

Since the foregoing was written, information has reached this place that Mr. McLeod, as we supposed, was discharged at the station.

It seems too that Mr. Wells, who is said above to have been in company with Mr. McLeod, received a severe blow with a stick from the hands of the Commanding officer. What the *crime* was we have not particularly understood.

CELEBRATION OF INDEPENDENCE.—Our independence was bought with blood, and blood is shed every year to perpetuate the memory of it. Not a fourth of July passes, without being celebrated in many places by putting some of our citizens to death. There is no previous selection of places and persons; but in many places, crowds are assembled, and fire arms and gunpowder are used in such a manner that all cannot reasonably expect to escape with their lives. The yearly result is, in some places, a mere loss of money and morals; in others, an additional loss of limbs and human life. And though this is known to be the uniform result, the public sentiment demands, at every return of "our nation's birth day," a repetition of these doings, which, if general, will certainly result in the shedding of blood. We believe that many more have been killed and wounded in celebrating independence, than in the most sanguinary contest during the revolutionary war.

We are led to these reflections, by hearing that the right arm of one man and the left arm of another were blown off by the discharge of a cannon at Woodstock, on Monday. We have repeatedly spoken on this subject before; still, we feel that we have neglected a duty, in not raising a warning voice as the day of danger approached.—*Vt. Chron.*

TEMPERANCE.

The following deeply affecting reply to the inquiries of "*Pennsylvania Society for discouraging the use of Ardent Spirits,*" made by the venerable Coroner of the city and county of Philadelphia, who has so long discharged the duties of that important office, with ability, and universal satisfaction, cannot fail to excite the serious consideration of our fellow citizens.

Philadelphia, July 3d, 1831.

To ROBERT VAUX, Esq.
President of the Pennsylvania Society for Discouraging the Use of Ardent Spirits.

RESPECTED FRIEND: It is true, as you suggest, "that in the discharge of my official duties much opportunity is afforded by observation and inquiry into the causes which produce the premature termination of human life," and the experience of years, long ago led me to the conclusion, that "intemperance from the indulgence in the use of intoxicating liquors, is the fruitful parent of most of the evils thus produced."

In a very great proportion of the cases which have officially come under my notice, and in which I have had sufficient evidence to trace a *cause*, the use of spirituous liquors has mediately or more remotely led to the termination of life in such a way as to call for my investigation; and, it is highly probable, that many, of whose habits I have had no means of information, were hastened to their end by this scourge of our country.

I have no hesitation whatever in avowing it as my firm belief, that the use of intoxicating liquors is the prolific cause of a great proportion of the deaths which come under my view as Coroner, and *now* while writing these few lines, I am awaiting the examination, by physicians, of the body of a citizen who has been killed by a man who was in a state of *intoxication!*

With desires for the success of the cause in which you are engaged, I am, dear sir,
Yours, very respectfully,
JOHN DENNIS.
Coroner of the city and county of Philadelphia.

TEMPERANCE IN SCOTLAND.

The Glasgow Temperance Record, contains every month, a complete list of the temperance societies in Scotland, with the number of members. The steady ratio of increase will appear by the following table, which we have collected from our files for six months:—

October, increase,	4,346
November, ...	5,335
December, ...	2,816
January, ...	4,554
February, ...	3,483
March, ...	3,004
Total in six months.	23,538

Glasgow has 7650 members of temperance societies; Paisley, 1683; Edinburgh, 1284; Campbelton 976; Kilsyth, 818; Kirkintilloc, 775; Dumfermline, 620; Greenock, 560; Dundee, 550; Airdue, 550; Anchterarder, 538; Saltcoats, 510.

The Secretary of the New-York City Temperance Society has received a letter from Mr. W. Wardlaw, of Glasgow, Secretary of the Glasgow and West of Scotland Temperance Society, dated Feb. 1, 1831.

"I rejoice to say that the good cause is prospering here in a most wonderful manner. Fifteen months only have elapsed, since the first eight or nine signatures were attached to the constitution of a Temperance Society in Scotland, and we have at this day 30,000 members in Scotland alone. Our population does not exceed two and a half million, which, supposing that of the states to be 13,000,000, would be equal to 156,000 members with you.

"There is a measure of zeal and of enthusiasm in the cause, which is most delightful to witness. The reformation has not begun in the higher classes, but is spreading upwards from the lower to the superior grades in society. An astonishing revolution has taken place in public sentiment, with regard to these institutions. Within a few months, they were regarded as the visionary reveries of a few weak minded enthusiasts; but now their blessed results, if I may so speak, "are seen and read of all men." The effects are too visible, too notorious to be disputed, and consequently many of the timid and wavering are now joining our standard."

Temperance in a Frigate.—Extract of a letter from an officer on board the United States ship Brandywine, to his friend in Fredericksburgh, dated Port-Mahon, Feb. 13, 1831:—

"Tell B. that out of a crew of 500 souls on board, only 164 men draw their grog.—Some old poisoned headed fellows think it portends the ruin of the service, and breaking up of sailorism."—*Sailors' Mag.*

TEMPERANCE PROGRESSING.—We understand that Mr. C. Swan, who has for ten years past, kept a public house in Otisco, 13 miles from this village on the Hamilton and Skeneateles turnpike, has "*Reformed*" ardent spirits out of his bar, being convinced that the good of community is of more consequence than the profits of the traffick.—*Skeu. Col.*

THE DIFFERENCE.

When a case of hydrophobia from the bite of a dog occurs, in one of our cities or villages, how prompt are the authorities to take effective measures to prevent the recurrence of such a dreadful calamity, but notwithstanding deaths from the brutality of drunken husbands—notwithstanding deaths from intemperance in various ways, are matters of every day occurrence, yet with what perfect indifference do the trustees of our villages, and the common councils of our cities look on this havoc of human life—when the madness is causal by the poison obtained from the groceries and grog shops which they have licensed.

In the one case "Puppy whelp and hound," are made to pay the forfeit of their lives, although perfectly innocent of any overt act, while in the other, the same authorities, the conservators of the peace and public morals, instead of applying an effectual remedy, give the sanction of their authority.

Now we would suggest two queries:—

The first is, Supposing madness and death from intemperance were of as rare occurrence as that of madness by the bite of the canine species, what would be said of public officers who should refuse to lend their authority to prevent it?

The second quere is, Whether, if *dogs* could *vote*, at village and city elections, they would not be considered and treated as less dangerous than those *bipeds* who cause the death of their species by furnishing them with a slow but more deadly poison?—*Roch. Obs.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, AUGUST 3, 1831.

TO CORRESPONDENTS.

"S." has our thanks. His first No. shall be inserted in our next paper.

ERRATA.

We take pleasure in correcting the following typographical errors, which occur in the Sermon of the Rev. JOHN C. YOUNG, on the subject of Missions, published in our paper of the 13th ultimo. They are all found on the first page.

In column 1, line 30 from the foot, for 'estimate the culpability," read, *estimate culpability;* column 2, line 28 from the foot, for "India," read, *Judea;* same column, line 65 from the foot, for "friends," read *fiends;* same column, line 85 from the foot, for "hundred," read, *hundreds;* column 3, line 28 from the top, for "4,500 in the Missionary schools," read, 45,000; same column, line 38 from the top, for "500 souls converted every year," read, 5,000; same column, line 4 from the foot, for "relinquish," read, *relinquishing*; column 5, line 5 from the top, for 'ever," read, *even*.

TEMPERANCE MEETING.

The *Fayette County Temperance Society* will hold their regular monthly meeting, on Friday evening next, at 8 o'clock, in the M'Chord Church.

We are pleased to see these meetings sustained with so much spirit. No disciple of Christ should feel willing to absent himself from such a meeting. His bare presence, little as he may feel disposed to think so, fails not to exert a good influence on the cause.

EMANCIPATION AND TEMPERANCE.

We have received a letter from a gentleman, under date of Mount Vernon, Rockcastle county, July 25, 1831, requesting the addition of the name of WILLIAM CARSON, Esq. to the list already inserted in our paper, favorable to the cause of emancipation.

The same Correspondent adds, "Brother *Thompson* delivered a discourse on Temperance on Sabbath last, after which 42 persons attached themselves to our Temperance list."

REPLY OF MR. PISE.

A few weeks since, we published a very interesting narrative, detailing the corruptions of the system of education in the Roman Catholic College at Georgetown, District of Columbia. We then informed our readers, that the author of this narrative, Dr. *S. C. Snyder*, was a highly respectable physician of Virginia.

This narrative of Dr. Snyder's appears to have excited no little alarm in the Catholic ranks. Its effect seems to be somewhat similar to that produced, some three or four years ago, in the same District in which the college above mentioned is located, by the appearance of a publication by a gentleman, who had, for many years previous, been a Catholic Priest in Spain. That publication, we distinctly recollect, furnished a theme for the Sabbath afternoon discourses of one of the Priests in the city of Washington for a whole season.

We give, to-day, an article which originally appeared in the "Baltimore Itinerant, and Wesleyan Methodist Visitor," purporting to be a reply to the publication of Dr. Snyder, by "*Charles Constantine Pise*," a Catholic Priest, and fellow-student of Dr. Snyder's.

We always feel willing to do justice to both parties in a controversy; but we publish this reply the more willingly, because, so far from invalidating the statements of Dr. S. it will go directly to establish them, in the view of every candid reader. The sophistry with which it is replete, cannot impose upon any inquirer after truth.

We imagine, that the more intelligent of Mr. Pise's friends, will not feel much indebted to him for the manner in which he has conducted his defence of the Jesuit College. For he not only admits, in the main, the truth of Dr. S's. statements, but brings to light new facts equally revolting. He does, indeed, affect to dissent from Dr. S. in some particulars, but it is only respecting the mere minutiæ of circumstances, which do not at all affect the moral character of the things specified. For example, Dr. S. says, "beads were said every morning." This, Mr. Pise gravely and flatly denies, and observes, "they were said in the evening." He denies the charge of gaming being permitted among the students, but acknowledges they were in the habit of playing at "chess and checkers." He admits it to be true, that the students visited the race ground, in company with the prefect; and defends the practice of playing ball, &c. on the Sabbath. Several of the most prominent facts stated by Dr. S. he passes over in silence; and admits, that in the lapse of the sixteen years that had passed since the occurrence of the transactions stated by Dr. S., he was not certain on some points. The piece is interlarded with several pathetic appeals to Dr. S., in which he informs him, that his, (Dr. S's.) publication, "had drawn tears of blood from his old friends."

But we will not prolong our remarks. We shall commit Mr. Pise to the hands of Dr. Snyder; whose rejoinder to this reply has been received, and shall be laid before our readers in a few days.

Light has already been elicited by this discussion. Our only desire is, that it may result in good. Against the Roman Catholics, personally, we entertain no ill feeling. Over them we seek no triumph. But as a Protestant, the principle of self-preservation,—to name no other motive,—impels us to speak out our mind undisguisedly.

CONVENTION AT CINCINNATI.

We publish to-day, at the request of the West Lexington Presbytery, an extract from the minutes of their called meeting of last week, held in the first Presbyterian Church in this place.

The object of this meeting was, in compliance with the request of the last General Assembly, to the churches in the valley of the Mississippi, to take into consideration the subject of Missionary operations in the west.

We had the pleasure of attending this meeting of Presbytery; and take pleasure in saying, it was more harmonious and temperate than we expected to see any Presbyterial meeting at the present time, in this region of country, convened for the purpose of discussing a subject which has already excited so much improper feeling.

It will be recollected, that we published, last week, a circular from the Cincinnati Journal, over the signature of "*John Thomson*," recommending the holding of a convention, with reference to the request of the General Assembly, in the city of Cincinnati, in November next. The West Lexington Presbytery, in order to manifest their willingness to meet with the brethren who have made this proposition, have, as will be seen from the extract from their proceedings in our paper of to-day, recommended the holding of a convention at the same time and place.

It will be discovered, however, that although the object of the conventional meeting recommended by this Presbytery, and that of the Circular above mentioned, is precisely the same, yet the principle of representation proposed by each, is essentially different from the other. Indeed, the plan of the Circular for the organization of the proposed meeting, is so loose and indefinite, that we have thought it was perhaps intended rather as a suggestion, to call the attention of the christian public to the subject, than as a plan for the organization of the meeting. For, to expect that any thing definite could result from a meeting so organized, is perfectly fallacious. According to this scheme, there could be nothing like a fair representation of the Presbyterian population in this vast territory;—the sense of the churches could never be ascertained. The whole business would have to be managed, mainly, by the churches in the immediate vicinity of the place of meeting; or if there should, perchance, according to this scheme, which we think highly improbable, be a general representation of the whole valley, it would render the body so unwieldy, that the transaction of business would be utterly impracticable.

The plan proposed for the meeting by this Presbytery, is definite. It is strictly according to Presbyterian order. By it the ratio of representation is equitable; and so fixed, that a general representation may be expected. Although the meeting at which this measure was adopted was as full as usual, when the vote was taken on its passage there was not a dissenting voice. All seemed to feel the necessity, under existing circumstances, of calling such a meeting.

We are particularly gratified at the resolution adopted at this Presbyterial meeting setting apart, within the bounds of the Presbytery, a day for fasting, humiliation and prayer in reference to the subject of Home Missions. A more appropriate measure could not have been adopted. If there ever was a time when the Presbyterian Church should abase herself before God, and cast off all dependance upon an arm of flesh, it is now. Never, within our recollection, has our Church been in greater need of the Divine guidance, and the sanctifying, purifying influences of the Holy Spirit. The paramount importance of the cause of Missions is acknowledged by all. How unspeakably important is it then, that the Church, with united voice, should supplicate the Father of all Mercies, to guide those who have the management of her spiritual concerns in the spirit of meekness and love.

GENERAL ASSEMBLY'S BOARD OF EDUCATION.

The following letter, addressed to a Presbyterian clergyman of this place, has been politely placed at our disposal. We presume its insertion cannot fail to be gratifying to every one who takes an interest in the great benevolent institutions of the present prolific era. Mr. Breckinridge's appointment to the very important station he now occupies, we doubt not will give general satisfaction. His peculiar qualifications for the office, no one acquainted with him will feel disposed to question.

The change which is likely to be thus effectuated in the operations of the Board of Education, will doubtless lead to happy results. This is a subject respecting which we think the Presbyterian Church has been criminally inactive. She has ample resources, both mental and pecuniary. Why, then, not employ them vigorously, in a cause whose success lies at the very foundation of her existence as an efficient church of Jesus Christ? Why should she, competent as she is to the work, stand listlessly by, and depend on others to do that which it is her own imperious duty to perform? We hope the time has gone by for such policy to be advocated by Presbyterians. The late spirited movements in the General Assembly, as well as in many of the Presbyteries, in relation to the important subject of Foreign Missions, encourage us to hope, that our Church begins to feel it her imperious duty to call up all her energies to the mighty work of evangelizing the world.

The proposed change in the terms on which beneficiaries are to receive assistance, has our most hearty approbation. It will not only tend to perpetuate the funds of the society, but cannot fail to be more acceptable to those who are aided. We apprehend there is no young man, worthy of the patronage of the institution, who would not greatly prefer to receive pecuniary aid in the form of a loan. But we will not detain our readers from Mr. B's. letter.

Baltimore, July, 1831.

Rev. and Dear Sir,—You are probably aware that a spirited effort has lately been made to give a new impulse to the operations of our Board of Education.

Every friend of the Presbyterian Church, who has looked at all at this subject, has, we are persuaded, before this time been convinced, that if we wish *to preserve our church, we must educate for her the right sort of men*, and in a greatly augmented ratio. There are now between 700 and 1000 vacancies in the Presbyterian Church, and for the supply of this demand, we have scarcely *one* fit man, where *ten* are wanting.

When we add to this the immense claims of the heathen world upon us *as a church*, and compare with these the little we have done to meet them, the subject assumes an importance altogether inexpressible.

We believe that the Presbyterian Church, under the divine blessing, can do a work in this way, great, and good, and useful, beyond all parallel. Our wish is to make the attempt. All that is necessary to secure complete success to such an undertaking, is the blessing of God on the united and christian effort of the church.

One cause of failure heretofore has been, that we have attempted so little. Another, was the defective form of the attempt when made.

The Board at a late meeting, resolved unanimously, to make several important changes in their regulations, intended to enlarge their influence, and to secure the confidence and co-operation of the church.

Among these were the following. 1st. *To refuse no suitable young man* for the want of funds, but universally to become responsible for sustaining the youth applying, (if fit,) believing that God, and the church *under God*, would sustain them in such a course.

Since this resolution was passed, a special effort has been made in Philadelphia to raise a fund for carrying it into operation, and I am happy to say that $10,000 have been pledged at a public meeting, and about $9,000 actually subscribed, and this is exclusive of a fund for the support of the General Agent.

2d. To loan instead of giving—not indeed under legal bonds, but under moral. Thus resting it with providence and the consciences of the young men. This will amazingly increase the ability of the Board, and we think be more acceptable to the persons aided.

3d. To request the Presbyteries to act (under a uniform system) through the Board.

The first resolution will secure the support of all their suitable young men, and by the appointment of proper executive committees by us, in every Presbytery, every young man may be brought under the eye of the board, the funds for education united and systematically directed, and unity and strength be given to our effort.

4th. To erect subordinate agencies, say five or six, without delay in different parts of the church, for the purpose of forwarding the great cause with system and power.

There are other points which have been brought in review before the board, and have been variously modified, to suit the present crisis of the church, which will be noticed in our forthcoming circular and other publications.

We solicit, Dear Brother, your prayers, your council, and your active co-operation, and shall venture to hope much from your friendly and spirited aid in this cause.

Unfit as I feel myself to be for this responsible and difficult work, yet to the best of my own judgment, and that of a great number of my fathers and brethren, being called of God to it, I shall enter on the work in the course of a few days, and indeed have been engaged in it for six weeks past.

Please write to Philadelphia.

I am, with great respect and regard, yours &c.

JOHN BRECKINRIDGE.

CIRCULAR.

At a called meeting of the Presbytery of West-Lexington, held in the 1st Presbyterian Church of Lexington, on the 26th and 27th of July, 1831, the following preamble and resolutions were *unanimously* adopted; and the Stated Clerk was ordered to transmit a copy of the "Luminary" containing them, to the Stated Clerk of each Presbytery in the *Valley of the Mississippi*, in order that said Presbyteries may be enabled to express their views on the subject as soon as possible.

Whereas the General Assembly of the Presbyterian Church, at its last meeting, adopted the following resolution, viz.

"That in view of existing evils arising from the separate action of the Assembly's Board of Missions and the American Home Missionary Society, in the West, it be recommended to the Synods of Ohio, Cincinnati, Indiana, Illinois, Kentucky, Tennessee, West-Tennessee, and the Presbyteries in the West connected with them, to correspond with one another, and devise a plan for carrying on Missions in the West, and report the result of their correspondence to the next General Assembly: it being understood that brethren in the West shall be left to adopt their own plan, and that any other Synods and Presbyteries, besides the above mentioned, in the Valley of the Mississippi, may be embraced in the correspondence if they desire it."

And whereas it would require much time for so many Presbyteries as are embraced in this resolution to have that full interchange of sentiment, by espistolary correspondence, which the importance of the subject demands; therefore, *be it resolved*, as the deliberate opinion of this Presbytery,—

1st. That it is expedient and desirable that *all the Presbyteries* in the Valley of the Mississippi, at their next stated meeting, should elect the same number of delegates, both ministers and elders, as they are entitled to Commissioners in the General Assembly, to meet in CONVENTION in the City of Cincinnati, on Wednesday the 23rd of November 1831, at 11 o'clock, A. M. there to deliberate, and if possible, to mature a plan for conducting the Missionary work, amicably and successfully in said Valley.

2d. That inasmuch as some Presbyteries, on account of their great distance from the place of meeting, or for some other reason, may not be able to send such delegates as would act in accordance with the views of their members generally, it is understood that any Presbytery may send forward but one delegate, if they think proper, and that said delegate shall be entitled to the same number of votes in Convention, on every question, as would have belonged to his Presbytery, had their representation been full.

And furthermore, that if any Presbytery find it impracticable to be represented even by one delegate, said Presbytery may forward to the Moderator of the Convention a statement of their views on the subject generally, and especially an answer to this question—*To what plan for conducting Missions in the Valley of the Mississippi would your Presbytery give the preference?* Such a statement from any of the foregoing Presbyteries, authenticated by the signature of the Moderator or Clerk, shall be read in Convention, and entitled to the same weight in the settlement of any question it may relate to, as if the Presbytery sending it had members voting its sentiments in the Convention.

3rd. That the Convention shall be governed in its proceedings by the rules appended to the Form of Government and book of discipline.

4th. That no Presbytery shall elect any person as a delegate to this Convention, unless he be a regularly ordained minister in good standing, and who has openly adopted the Confession of Faith of the Presbyterian church, as containing the system of doctrine taught in the Holy Scriptures, and assented to the Form of government of said church; or, a Ruling Elder of the Presbyterian church, regularly ordained according to the Form of Government, chap. 13th, sect. 4th.

5th. That said Convention be required to take measures to have their proceedings printed, and that a copy be forwarded to the stated clerk of each Presbytery in the Valley of the Mississippi, for the purpose of enabling those judicatories, at an early season after the adjournment of the Convention, to take such order on the subject as to them may seem proper. And also, that the stated clerk of the General Assembly be furnished with a copy to lay before that body at its next annual meeting.

6th. That the first Thursday of November next be set apart by this Presbytery, as a day of fasting, humiliation and prayer, with reference to this Convention, and that sister Presbyteries in the Valley of the Mississippi be requested to unite with us in said exercises, on that day.

7th. That the Editors of the Western Luminary, Cincinnati Journal, Pittsburgh Christian Herald, and other religious Periodicals of the Mississippi Valley, be requested to give these resolutions a speedy insertion in their respective papers, in order that the matter may be early laid before the religious public.

8th. That the Stated Clerk of this Presbytery forward a copy of these resolutions to the Rev. John Thomson, chairman of a committee organized in Ohio, for the purpose of taking measures to carry into effect the recommendation of the General Assembly, with a request that said Committee co-operate in the plan for a Convention herein adopted, with its variations from the plan suggested by said Committee.

9th. That the Stated Clerk be directed, also, to transmit a copy of the Western Luminary containing these resolutions, to the Stated Clerks of all the Presbyteries in the Valley of the Mississippi, and that the said Stated Clerks be requested to lay the subject before their respective Presbyteries as early as practicable.

A true copy,

SAMUEL STEEL,

Stated Clerk of Pres.

THE MAILS.

For several days there has been great irregularity in the arrival of the mails; owing, perhaps, to the late unusual rise of the water courses. In consequence of this, we have been unable, in some instances, to avail ourselves of our usual sources of information, in time for our present sheet. Hence, the entire omission of *foreign news* in our paper of to-day.

TERRIBLE STORMS.

The last papers from Richmond, Paris, Maysville, and Shelbyville, in this state, describe the ravages of dreadful storms which have recently occurred in their respective neighborhoods.

The Richmond *Chronicle*, among other particulars, states, that two log buildings in the vicinity of that place, were blown quite down to their foundations. That the occupants, ten or twelve in number, were all,—with the exception of one,—more or less injured; one having a shoulder broken, another a leg.

The Paris *Citizen* gives accounts of several hurricanes in Bourbon county. At Markeesville, on the road between this place and Paris, a log building occupied as a store, was blown entirely away; and some of the goods carried one or two miles. Several other buildings were considerably damaged. In the vicinity of Centreville, in the same county, several barns were blown down. In one of which were three men; who all escaped unhurt. Several individuals are said to have received severe bodily injury.

Great Flood.—The Maysville *Eagle* of the 26th ult. says, Maysville and its neighborhood was visited, on Friday night last, by one of the most tremendous floods of which our oldest citizens have any recollection. The wind blew a hurricane, and the rain fell in torrents, for several hours. The streets presented one continued sheet of water, in some places several feet deep, sweeping every thing before it." The loss of property in the town alone, is estimated at from *five* to *seven* thousand dollars. And the farmers in the vicinity are said to have suffered in equal proportion, in the loss of stock, fences, &c.

The Shelbyville *Compiler*, after describing some of the desolating effects of a tornado by which Shelby county was visited on the 25th ult., remarks, in reference to the course of the hurricane, "The breadth of the current is computed at about 400 yards. On the left is observed an eddy or counter current from 100 to 200 yards in breadth, in which the trees lie directly contrary to those in the main stream. A second hurricane, south of this one, and parallel to it, is said to have spread similar ravages through Spencer county."

DELUSION.

A lady of good connections, and of some fortune, residing near Edinburgh, is about to resign herself in marriage to a Jew cobbler, who has lately been baptized.—The lady has been drinking deep in the Row heresy, and has visions and revelations. In one or more of these, as she gives out, she had an assurance that it is her duty to marry this man, of whom no body knows any thing. The Jew, like others of his nation, knows the value of ready cash, and acquiesces, of course, in the vision, as what should be sacredly complied with. The heretical excitement in the West has, as was to be expected, produced the marriage of the female leader of the sect, Mary Campbell, with a kindred visionary. Edinburgh is now become the chief seat of heresy. Fifty three young Misses, seventeen full grown ladies, without husbands, with one or two matrons, and a few gentlemen, led captive by silly women, are in daily and active operation; fondly cherishing one another, whispering or talking aloud of visions and miracles, and denouncing God's wrath as about to come on the city. The conduct of these people may be sport to the profane, but it is distressing to every sober minded Christian.—*Strathmore Scotch Journal.*

COMPASSION FOR THE POOR.

CIRCUS.—A strolling company of Circus gentry, have again been permitted to exhibit their feats of buffoonery in this village, for ten or twelve days past. Last evening's performance was announced as their last in this place, and was "for the benefit of the poor." It would be a greater *benefit to the poor*, and to the morals of our inhabitants, if our village authorities would do their duty, and prohibit entirely such exhibitions.—*Ontario Repos.*

Lotteries.—A writer in the York (U. C.) Guardian, has taken a scheme of a Lottery, and fully dissected it. The result of his discoveries is, that there are 42,840 tickets, instead of 34,277. To make up the combination No. 36, it was necessary to strike off 8,598 tickets more than the scheme called for. This, at the sum of $20 a piece, which was the price of the tickets, amounts to $171,360!! a fine speculation in these dull times, which added to $102,815 the regular discount on $685,440, the amount of all the prizes, makes $274,178, or precisely 40 per cent. The buyers of Lottery tickets therefore gamble to a very great disadvantage.—*Charleston Obs.*

ZINC VESSELS.—Among other discoveries recently made, is a mode by which zinc can be cast into many articles of culinary use, which possess many advantages over the copper, brass, bell-metal, and iron materials, heretofore employed for the same purpose. Milk pans made of zinc are decidedly superior to all others. It has been satisfactorily proven, by experiment, that when milk is placed in two vessels, one of zinc, and the other in an iron, copper, earthen or tin pan, the milk in the zinc pan will retain its sweetness six hours longer than that in the other. Also, that from 25 to 33 per cent. more cream will be raised on the milk in the zinc vessel.—*Atkinson's Saturday Evening Post.*

CAMP-MEETING.

There will be, (if the Lord will,) a Camp-Meeting held on the farm of Sidney P. Clay, near Stip's cross-roads, in Bourbon county, commencing on the Thursday before the first Sabbath in September, and to continue until the Wednesday following.

We invite our brethren, far and near, "to come up to the help of the Lord against the mighty," and let us all unite in supplicating the throne of his grace. A number of our brethren have already assured us of their presence, so that others, who are willing to camp, may be assured that they will have company; and we earnestly request all, who are willing to make a fair experiment of the usefulness of such meetings, to come, and camp with us on the ground. Brother James Gallaher and several of the Kentucky brethren are expected to attend.

There will be no difficulty in procuring good pasture for the horses of those who may not wish to keep them under their eye.

S. P. C.

TRANSYLVANIA UNIVERSITY.

MEDICAL DEPARTMENT.

THE Lectures in this Institution will commence, as usual, on the first Monday of November, and continue until the first Saturday in March.—The courses and terms are as follows, viz.

Anatomy—$15. } By Benj. W. Dudley, M. D. who
Surgery.—$15. } lectures nine times a week.

Institutes of Medicine & Clinical Practice—$15. By Charles Caldwell, M. D.—daily.

Theory and Practice of Medicine—$15. By John Esten Cooke, M. D.—daily.

Obstetrics and the Diseases of Women and Children—$15. By Wm. H. Richardson, M. D.—daily.

Materia Medica & Medical Botany—$15. By Charles W. Short, M. D.—daily.

Chemistry & Pharmacy—$15. By Lunsford P. Yandell, M. D. and H. Hulbert Eaton, A. M.—daily.

Large accessions are making to the Library and Chemical Apparatus, which will be in readiness by the commencement of the session.

By order of the Faculty.

C. W. SHORT, M. D. *Dean.*

Lexington, Ky. August 1, 1831. 5-3m.

FOR SALE.

I WISH to sell the lot of Land wheron I now reside, containing about eighty acres, on the main Lexington and Nashville road, 2½ miles North of Perryville, Mercer County, Ky. well situated and prepared for a public house. A never failing spring very convenient to the house, &c. &c.

ALSO, A large and commodious brick house and lot in the town of Perryville adapted for the same purpose. Terms will be made to suit the purchaser; any person wishing to purchase such property would do well to come and see.

G. H. BRISCOE.

Mercer Co. June 22, 1831. 51-3m.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

NEW GOODS;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers, and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale.*

Lexington, Ky. May 11, 1830. 45-tf.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

March 2d, 1831. 36-tf.

POETRY.

From the Boston Recorder.

THE CHEROKEE MOTHER.

Ye bid us hence! These vales are dear
To infant hope, to patriot pride,
These streamlets tuneful to our ear,
Where our light shallops peaceful glide.

Beneath yon consecrated mounds
Our fathers' treasur'd ashes rest,
Our hands have till'd these corn-clad grounds,
Our childrens' birth these homes have blest.

Here, on our souls a Saviour's love
First beam'd with renovating ray:
Why should we from these haunts remove!—
But still ye warn us hence away.—

Child, ask not *where!* I cannot tell.—
Save where wild wastes uncultur'd spread,
Where unknown waters fiercely swell,
And savage monsters howling tread.

Where no blest Church with hallowed train,
No hymn of praise, nor voice of prayer,
Like angels, soothe the wanderers pain,—
Ask me no more.—I know not where.—

Go seek thy sire.—The anguish charm
That shades his brow like frowning wrath,
Divide the burden from his arm,
And gird him for his pilgrim path.

Come, moaning babe,—thy Mother's arms
Shall bear thee on our weary course,
Shall be thy shield from midnight harms,
And baleful dews, and tempests hoarse.—

But thou, O father, old and blind,
Who shall *thy* failing footsteps stay?
Who heal thy sorrow-stricken mind,
Driven from thy native earth away?—

An exile in thy hoary hairs,
And hopeles when life toils are o'er,
To mix thy mouldering dust with theirs,
Those blessed sires who weep no more.

Ye call us brethren! when ye mark
The grass upon our thresholds grown,
Our hearth-stones cold,—our casements dark,
And all our race like shadows flown,

Amid your mirth, your festive songs,
Will no remorseless image lower?—
No memory of the Indian's wrongs
Rise darkly o'er your musing hour?

Will a crush'd nation's deep despair,
Your broken faith, our tear-wet sods
The babe's appeal, the chieftain's prayer,
Find no memorial with our God! H.

MISCELLANEOUS.

[*From the Connecticut Observer.*]

RELICT OF WYOMING.

Died at Torringford, on the 9th of May last, Mrs. ESTHER SKINNER, in the 100th year of her age.

If the following extract from the sermon preached on the occasion of her funeral, can find a place in the Observer, it will gratify her surviving friends and acquaintance:—

Mrs. Skinner was born at Bolton, in this State, February 26, 1732. In travelling back to the comencement of her existence, we find ourselves carried through almost half the period of New England's history—the landing of the pilgrims being but little more than a century antecedent to her birth. To hold converse with her while living, was calculated to call vividly to mind events of former generations, of great religious and political interest to our country. She was of sufficient age to notice and remember the great revival of religion which overspread New England in 1740 and 41, and to have a personal share in the alarms and distresses and perpetual anxiety of the protracted French and Indian wars that harrassed these colonies.

There are some incidents of her past life of so remarkable a character, as to deserve particular notice on this occasion. These are connected with the war of the revolution. Our national independence with its attendant blessings, which the present generation are enjoying in quiet repose, was purchased by our fathers, at the expense of great sacrifices and severe struggles. The amount of contribution which our departed friend thus paid for the benefit of posterity, was no less than a brother, who died of a wound received in the early part of the war—a husband who fell a victim to one of those contagious diseases which war propagates—and two sons who were butchered at the famous slaughter and conflagration which took place at Wyoming, besides her whole property plundered and destroyed.

The name of Wyoming, associated with events of thrilling interest to the bosom of every American, will be long remembered by the friends of the deceased. It was a Connecticut colony on the East branch of the Susquehanna, in Pennsylvania, comprising eight townships. To this place our friend with her husband and eight children, had removed in 1777—just in time to be overwhelmed in the catastrophe which befel this settlement the following year. A coalition of tories and savages, who seemed on this occasion to vie with each other in deeds of cruelty, had sworn vengeance on these unhappy settlers. Their commander is represented to have been "the most ferocious being ever produced by human nature, often too prodigal of similar monsters," and the cruelties he practised on on this occasion, "without an example in the history of inhuman men." The whole of this fertile and thriving settlement, he speedily converted into a field of slaughter and devastation. Every victory, as the fortifications of the place fell successively into his hands, was signalized by selecting the men among his prisoners for more conspicuous slaughter, and burning alive the women and children in the conflagration of their houses and villages.—When asked by the commander of a fort what terms of capitulation would be granted on condition of their surrender, his reply was, *The hatchet.*

Such was the character of the foe that fell upon the settlement where the deceased with her family resided. It was in the month of July, 1778. Remote from all military succours which government could afford, they had no other means of defence than what their own population could furnish, already drained of much of its sinew and strength to replenish the continental army. Their remaining force, comprising every man capable of bearing arms among them, was mustered for their defence. The main body of this little army, consisting of about four hundred men, among whom were the two eldest sons of Mrs. Skinner, just emerging from youth to manhood, were allured from their entrenchments by the artifice and perfidy of the enemy, and drawn into ambush. A desperate conflict ensued, in which the firmness of the Americans had well nigh repulsed their enemies; when a false cry of *retreat*, from either a treacherous or cowardly soldier, was the means of breaking their ranks and exposing them to all the fury of an exasperated foe. A scene of carnage and horror followed which beggars description. "The fugitives fall by missiles, the resisting by clubs and tomahawks. The dead and dying are heaped together promiscuously. Happy those who expire the soonest! The savages reserve the living for tortures! and the infuriate tories, if other arms fail them, mangle the prisoners with their nails! Never was rout so deplorable; never was massacre accompanied with so many horrors." About twenty only of these four hundred are said to have escaped alive. Our departed friend, who had buried her husband but a short time before, saw her sons no more.

A particular incident of this scene of distress may serve to give us a nearer view of the picture. A young man who afterwards married a daughter of the deceased was among the survivors. Driven to the brink of the river, he plunged into the water for safety, and swam to a small island. Here immersed in water, protected by the bushes at the water's edge, and screened by the darkness of the night, he happily eluded the search of the pursuing foe, thirsting for blood; while about twenty of his companions, who had retreated likewise to the same spot, were all masssacred within a few yards of him. He heard the dismal strokes of the tomahawk and the groans of the sufferers, expecting every moment himself to become the next victim. One savage foot trod upon the very bush to which he clung. A solitary individual besides himself was left at the departure of the savages, to weep with him over the mangled bodies of their friends.

In the mean time the news of this day's disaster was conveyed in the night to the village where the women and children were left; who were warned at the same time that their only possible escape from the fury of the advancing savages, was immediate flight. The confusion and distress into which these bereaved and unprotected females were thrown by this intelligence, can be more easily conceived than expressed; "flying," as they are represented, "without money, clothes, or food."—Mrs. Skinner with her six surviving children, the youngest five years old, was in this company. Her son, who is now among the mourners, can well recollect that he came off without hat, shoes, or jacket; such was the haste and confusion of their departure. The little children of our departed friend, as they hastened to the water side, where boats were prepared for their conveyance down the river, were ready to cry with the anguish of their bruised and lacerated feet: but the chidings of the wary mother, and the dread of being heard by the suspected savage in ambush, repressed their weeping, and made them tread with breathless silence their painful way. O when will the inhabitants of the earth learn war no more!

With what feelings she must have left this place—her little property plundered, her dwelling laid in ashes, her husband in his grave, and her two sons lying mangled and unburied on the field of battle, can be more easily conceived than described. To the land of her nativity her thoughts and her course were now bent,—a formidable journey, we should think for a feeble mother with six tender children to make on foot, without money, clothes, or provisions. Much of her way lay through Dutch settlements, to whom she could neither tell the story of my sufferings, nor make known her present necessities, except by signs. Fame, however, which went before her, had already related her tale of woe, and secured for her many kindnesses from this people of a strange language. After a journey of one hundred miles by water, and near three hundred by land, she arrived in safety at the place of her former residence, whence she removed some years after to this place. All her children she outlived by many years, except the son with whom she resided; whom providence appears to have spared, for the grateful service of sustaining and comforting her in her decrepitude.

The character of Mrs. Skinner is deserving of particular notice on this occasion, as affording an example worthy of imitation. To great natural equanimity of temper was added an uniform spirit of piety and devotedness to God. Her natural temperament imparted a cheerful and amiable cast to her piety, which rendered both her religion and her society particularly inviting. Uniformly placid under all circumstances, she appeared to have learned practically the lesson of the apostle—in whatsoever situation she was, therewith to be content. The relation that she would sometimes give when solicited, of the scenes of suffering through which she passed, never betrayed a repining or complaining spirit. The mercies of God and the kindness of her fellow men, were the most prominent events of her narration. "The Dutch people," she used to say, "were very kind to her, though she could not understand their language." Their refusing in some instances to admit her into their houses in her suffering flight, she would incidentally notice without the least apparent resentment. "They had nice barns," she said, "with clean straw, where her children lodged very comfortably." Under the infirmities of age, she was equally an example of patience.—Though decrepid and helpless for many years before her death, she appeared not to live in vain; for she was a bright illustration, as long as she remained with us, of the excellence and the consolatory power of the religion of Christ. Such a serene old age, I can truly say, without any intended disparagement to others, I never witnessed. The path of her declining life appeared to be eminently that of the just, which like the shining light, shineth more and more unto the perfect day. And though with her to live was Christ, to die she esteemed gain. To the inquiry put to her a few hours before her death, if she would like to recover, she replied, after a short pause, "I think not—if it is the Lord's will, I had rather go now."

PLAIN TRUTHS
FOR CHRISTIAN WORLDLINGS.

"No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."

No man who has undertaken to "fight the good fight of faith," and yet so entangles himself with the affairs of this life that he cannot fight it to the best advantage, can expect to please the Captain of salvation.

By industry, frugality and good management, men may enlarge their capital, and thus become able to enlarge their business.

It is possible for a man to enlarge his business so much, that he cannot give all of it the attention which it needs, without laboring on the Sabbath. He must labor on that day, or his pecuniary interest will suffer. Such a man is entangled in the affairs of this life, and Christ is not pleased with him for it.

If you ask what he shall do, to avoid sin, we answer, that he has sinned already. He had no right so to entangle himself. It was his duty to engage in no business, which he could not manage without breaking the commands of God, and depriving his own soul of spiritual advantages. His first duty is, to repent of his worldliness; and if he does this, he will soon find a way to disentangle himself.

There are other infallible signs of entanglement; as, when one's business drives him so, that he cannot find so much time for reading the scriptures, self-examination, and secret prayer, as the welfare of his own soul requires; when he is obliged to hurry through family worship; when he cannot find time to attend as many religious meetings as would be for his own spiritual good, and that of his family; or when he cannot find time to do what is reasonably expected from a man of his profession and ability, for the salvation of others. With those who are thus entangled, Christ is not pleased.

It is true, that you ought to make a good use of what God has given you as the fruit of your labors; but entangling yourself with it, so that you cannot serve him as you otherwise might, is a *very bad* use. If you cannot invest all your capital in business, without so occupying your time as to diminish your religious privileges, lend some of it to the Lord. Give it to the poor, and follow Christ, and "thou shalt have treasures in heaven."

If you tell about entangling yourself, so as to injure your own soul, for the benefit of your children—then you need another conversion,—better than your former one.

What think you of praying, "lead us not into temptation," and then entangling yourself as much as you can with the most dangerous temptation possible?

What think you of the camel, loaded with all the incumbrances he could attach to himself, moving at full trot, "in the confident expectation of passing through the needle's eye without stop or halt, both beast and baggage?"

Will you think of these things? Perhaps your present notions are wholly "conformed to the world."—*Vt. Chron.*

From the Sabbath School Instructer.

THE BLACKSMITH'S BOY.

When I lived in N——, I used often to notice a very worthy, industrious blacksmith, who kept his shop on the corner of Grey street. Here he was always found at work, early in the morning, and late at night, and always singing, or talking with some one, as he worked. I had not passed that way many times, before I found out that his songs, which he took so much pleasure in singing, were all religious hymns; and I have often thought as I heard him, 'that man's thoughts are in heaven more than on earth.' A happier man I never saw.

One day, as I was passing, I saw a man coming down the other street to whom I wished to speak, and I stopped right against the door of the blacksmith's shop, till he came up. The good man was busy as ever at work, putting his irons into the fire, pulling them out and hammering them into different shapes, while a little boy, with whom he was talking, was blowing the bellows. Just as I stopped before the door, I heard the little boy say—"Well, but father, I could not tell what he meant, when he said that, 'the wind of prayer must blow all the time on the heart, or religion would go out.' I thought it all over and over, and I was afraid I never should know what it meant." "Your teacher," said the father, "did not make his language quite so plain as he ought to, but what he said was very true, and very good. You remember in the 3d Chapter of John, which I read before prayers this morning, we are told that we must be born again before we can enter into the kingdom of heaven; and the good Saviour then says, that being born again is like the wind. We cannot see *how* it comes, or where it comes from, but only what it does. Now this wind is the Holy Spirit, which God breathes into the heart, and makes it new, just as he breathed on the dry bones, that Ezekiel tells us about, and made them live. Do you remember where?" "O yes, father, it is in the 37th Chapter, and it was in a great valley." "Well, when the Holy Spirit comes, like a breath of wind, into the heart, the heart becomes like these coals on the hearth, all afire, and then the heart is said to be warm with love to God. Now, can you tell me why these coals do not go out?" "Because, father, I keep blowing the bellows all the time." "Well, now, prayer in the heart is just like blowing the bellows on these coals.—It keeps the Holy Spirit always breathing there, and so keeps the fire of religion always burning." "O yes, father, now I understand; and when God promises, in the lesson I said last Sabbath, to give his Holy Spirit to them that ask him—he means that as long as any body keeps praying, the Holy Spirit will keep blowing into his heart—don't it, father?" "Yes, my son, and the good hymn says,

'For only while we pray, we live.'"

The man I was waiting for now came up, and I heard no more, but the good father broke out into a happy strain, and sung the verse, from which this line is taken, as if he knew all about it, and felt it in his heart. M

ANECDOTE.

The Hon. E. Boudinot relates that he was at the seat of government, where Indians of seven different tribes were present. On the Sabbath he was much pleased to see their orderly conduct, because it was the Sabbath of the white people. An old Sachem addressed his red brethren very devoutly. Mr. B. asked an interpreter what he said. The substance was, the love which the great Spirit always had manifested towards the Indians: that they were under his immediate direction; and hence they ought gratefully to acknowledge him, obey his laws, do his will, and avoid every thing displeasing to him.

Just before public service, Mr. B. observed an Indian standing at a window, looking into a field where some children were at play: The Indian spake with earnestness, and seemed displeased. Mr. B. asked the interpreter what was the conversation? He replied, the Indian was lamenting the sad estate of these *orphan children*. The interpreter asked him, why he thought them orphans?—he believed they were not thus.—The Indian with great earnestness replied: "Is not this the day on which you told me the white people worship the Great Spirit? If so, surely these children, if they had parents, or any other person to take care of them, would not be suffered to be out there playing and making such a noise! No, no: they have lost their fathers, and their mothers; and have no one to take care of them!" Alas: how many such orphan children are to be found in Christian lands! If their parents are not dead in the sense meant by this Indian; they probably are in a worse sense dead;—"dead in traspasses and sins."—*Mis. Reg.*

From the Washington Spectator.

TRAGEDY WITHOUT FICTION.

The annals of female wretchedness and despair in this city, might furnish materials for many a large volume, without resorting to fiction. The following facts we present in the plain, unadorned language of the person to whom we are indebted for the story. Scenes like these require no powers of description, nor can the pomp of words reach them.

Story of Eliza L——, from the city of ——.

This young girl was betrayed in her fifteenth year, by a *gentleman* entrusted by his fellow-citizens with an important official station. He brought her to this city, placed her in a house of ill fame, kept her there two months, and then left her with a very small sum of money, promising to return in two weeks. The appointed time passed away, and in vain she looked for his return. Her money was gone, and she would not be persuaded to see any other man. The female that she lived with, turned her into the street. Without money, without friends, she wandered on in despair, not knowing where to go. At last, she met a poor woman, who had washed for her. She, in pity, took her home, where she took her bed, and never left it. She raved incessantly of her destroyer and her home.—She tore her hair at times, and it was almost impossible to keep her in her bed. Her senses returned, but with deep melancholy. She spoke not one word in ten days. Her kind old friend being obliged to leave her sometimes alone, she embraced the opportunity of procuring poison; and on her friend's returning, she found her in the agonies of death.—Horrid beyond description! She left a letter for her betrayer. She told him of her misery and despair; but it breathed not one word of reproach. Her parents were wealthy, and he had seduced her under the promise of marriage.

Mothers, look well to your daughters!—Young ladies, be not light minded, but fear.—Fathers, Christians, philanthropists, men of genius and literature—of honour and of fashion—see to it, that the customs of society, the maxims of life, the turn of female education, the taste that moulds the young mind, and the books and the amusements that are held in esteem, be not such as are unitedly suited to assist in deceiving and destroying the fairest part of creation. And let every freeman take care that his vote is not given to the ruthless, heartless rake; lest vice be honoured in the land, and the vilest man be exalted, and the curse of incensed Heaven blight our republic.

DISTINGUISHING GRACE.

The followiug singular incident we lately heard narrated by a gentleman of our acquaintance, as an authentic fact which he had the means of establishing; and as we have every season to put the most implicit confidence in his veracity, we can only express our surprise at never having seen it noticed before. Several years ago there was a charity sermon given out to be preached one Sabbath evening, in a Dissenting chapel at a sea-port town in the west of England. When the preacher ascended the pulpit, he thus addressed his hearers: "My brethren, before proceeding to the duties of this evening, allow me to relate a short anecdote. Many years have elapsed since I was last within the walls of this house. Upon that evening the pastor of the congregation (of which many now present must have formed a part) addressed his hearers for the same benevolent purpose as that for which I am now about to appeal to you. Amongst the hearers came three evil-disposed young men, with the intention, not only of scoffing at the minister of God, but with their pockets filled with stones for the purpose of assaulting him. After the minister had spoken a few sentences, one of the three said, "Let us be at him now;" but the second replied, "No, stop till we hear what he makes of this point." The minister went on for some time, when the second said, "We've heard enough now—throw!" But the third interfered, saying, "He is not so foolish as I expected, let us hear him out." The preacher concluded his discourse without being interrupted, and then went home amidst the blessings of his hearers, and with the approbation of God in his heart. "Now mark me, my brethren—of these three young men, one of them was executed a few months ago at Newgate for forgery—the second lies under sentence of death in the jail of this city for murder—the other," continued the minister with great emotion,—"the third, through the infinite goodness of God, *is even now about to address you—listen to him!*"

[London paper.

CAUTIONS TO YOUNG MEN.

Are you solicited to visit the theatre? Think before you go, how many young men there first entered on that downward road, which conducted to the loss of estate, and health, and character, and usefulness, and soul; and which has broken many a father's and mother's heart. And if you will go, before you enter, cast your eye over the door, and there read in letters of fire, "*This house is the way to hell, going down to the chambers of death.*"

Are you solicited to go to the tavern, and join in the jovial song, and partake of the circulating glass? Think before you go, that there is the place where men first become tipplers, then swearers, then drunkards, then unkind husbands and cruel fathers, then beggars, then madmen, then corpses. And as to the fate of the soul, that God has decided; "No drunkard shall have any inheritance in the kingdom of heaven."

FOR 1831.
NEW SPRING AND SUMMER
GOODS.

J. G. M'KINNEY, & CO.

ARE now opening. direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN*; all of which will be sold at a small advance for *cash*. Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Dut Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;

Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week*, New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831 40-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught, Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April ,4 1831. 40-tf.

FOR SALE,

A FARM, containing near 250 acres of good land, situated one half-mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN L. PRICE.

April 20th, 1831.—42-3m.